MEMOIR

OF

REV. CANON SCARTH, D.C.L.

AND

ANNALS OF HIS PARISH.

EDITED BY

ARCHDEACON ROE.

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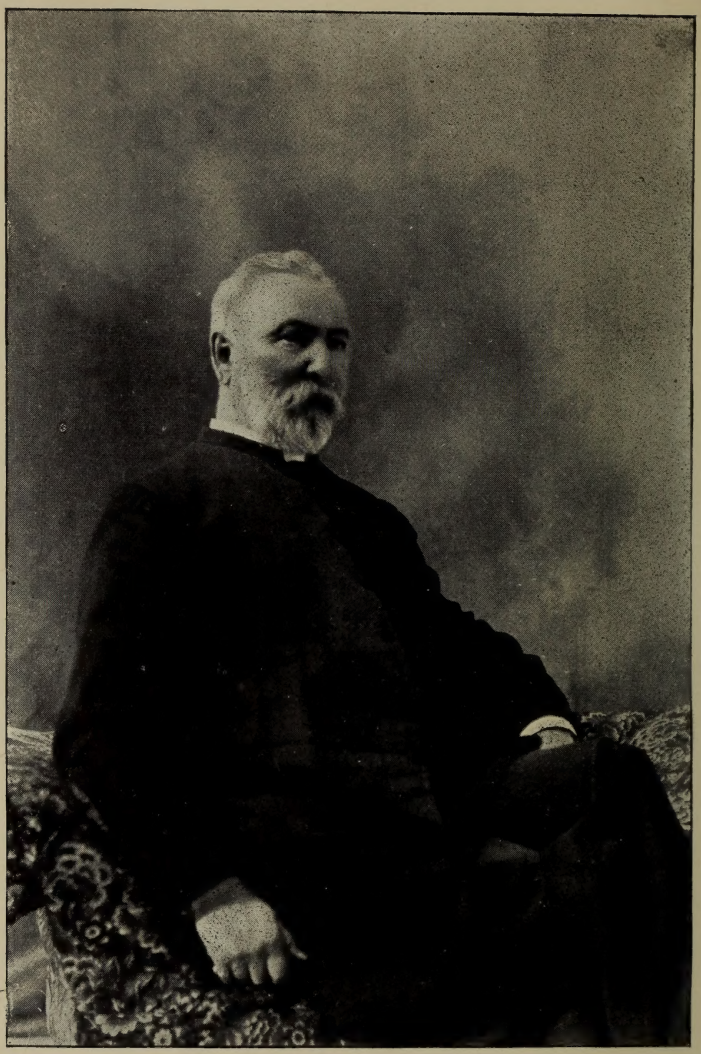

THE REV. ARCHIBALD CAMPBELL SCARTH, M.A., D.C.L.,

Late Rector of St. George's, Lennoxville,

and

Canon of Quebec Cathedral.

HEcC.B
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MEMOIR

OF

The Rev. Archibald Campbell Scarth,

M.A., D.C.L.

RECTOR ST. GEORGE'S CHURCH, LENNOXVILLE,
PROFESSOR OF ECCLESIASTICAL HISTORY
BISHOP'S COLLEGE, LENNOXVILLE.

AND

CANON OF THE CATHEDRAL OF QUEBEC

TOGETHER WITH DR. SCARTH'S REMINISCENSES OF HIS LIFE
AND ANNALS OF THE PARISH OF LENNOXVILLE.

EDITED BY THE ARCHDEACON OF QUEBEC.

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INTRODUCTION.

THE PASSING OF CANON SCARTH.

THE announcement of the death, on Wednesday, March 16th, 1904, of Canon Scarth came as a most painful surprise to the many sons of Lennoxville. He was one of the most helpful of her sons. with an affectionate and loyal heart, and always at his post.

His services to both Parish and College began and ended together, and extended over nearly fifty years. To the end he worked double tides, first as Rector of one of our largest and most important Parishes: and next as filling a Professorship demanding for its success equally unceasing thought and study.

Most important of all, perhaps, was the place he took in the practical administration of the College and School finances and business. Where he was, there would be no wasteful expenditure.

We may say with confidence that wherever the sons of Lennoxville are found there was felt a real sorrow as for the loss of a personal friend when the tidings came over the wires that he had received his call. The newspapers everywhere have given notices of his career much more intelligent and sympathetic than usual. They recalled that he was a gentleman of high birth, who will be long mourned, and who was always fair, true and kind to the boys and students—a man whose place it will be hard to fill.

Besides this is what can never be quite got over, say what men will, as an ingredient in human sorrow, the suddenness of his call. He was supposed to be in fairly vigorous health, quite equal to carrying on with ability and success his many College, School and Parish engagements for years to come. Then, while we were thus congratulating ourselves and him, we looked again and he was gone.

THE ARCHDEACON'S MEMOIR.

I am asked by Canon Scarth's family and friends to give some fuller account than has appeared in the daily papers of a life so full of interest, and so dominated by religious principle: a request which I could not feel at liberty to refuse. Fortunately, however, we have matter in abundance for the writing of such a life.

At the close of this memoir the reader will find two documents from the pen of Canon Scarth himself which tell the story of his life. These he names—Reminiscences and Annals, Reminiscences of his own Ministry and Annals of his Parish.

What I propose to do is to give here such supplemental account of his life and labors as were then necessarily passed over, but which to one now aiming to construct a true record of his life and work and religious convictions are most precious and edifying.

Canon Scarth came from a distinguished family. His parents on both sides derived their origin from the blood royal of Scotland. He lost his father in his infancy and was brought up by an uncle. From his earliest years he devoted himself to the ministry of the gospel, and with that view entered Knox College, Toronto, and there studied with diligence and success for three years, and for one additional year at McGill College, Montreal.

He went under the advice and guidance of the friend and patron of his life to Bishop's College, to study Anglican Theology, and there he had the great happiness to find himself under Canon Thompson of Datchet, brother-in-law of Bishop Williams. The great change was due to Archdeacon Leach, Vice-Principal and Professor of Ethics and Moral Philosophy in McGill College.

That year was an all important one to Mr. Scarth. In the course of it, a change in his principles and convictions took place. He began it as a Presbyterian of the strictest sect, who had passed through three years of study as a Theological student in that Body ; its close found him a confirmed communicant of the Church of England, and a candidate for Holy Orders in Bishop's College, Lennoxville.

How was this marvellous change brought about ? The Reminiscences which I mentioned just now, give his own story of how he came to renounce the Presbyterian scheme of Religion and to embrace the Faith and Discipline of the Catholic Church, as set forth in the Book of Common Prayer.

HIS CONVERSION TO THE ANGLICAN CHURCH.

His conversion to the true faith was due to the influence and teaching of a great soul. The first overt act of course was his Confirmation. His own account of it as found in his Reminiscenses, is tender and touching in the extreme. " I was confirmed by Bishop Fulford," he says, " in the autumn, in Lachine walking into Montreal from that service. And from that time for many years was regarded as an outcast and a renegade by my own kith and kin,—as much as if I had renounced Christianity altogether, and became a Mahommedan or a Hindoo. But I thank God that from the time I felt the Bishop's hand on my head till the present hour, I have never had a single moment's regret or a single misgiving as to the rightness of the step I had taken." Feeling the touch of the Bishop's hand upon his head evidently touched him deeply. Both here and in his Ordination he refers to it—" a hand," he says, " the sacredness of which I have never since for a moment lost."

Then follow in the Reminiscenses in a few sentences, characterized by tender beauty and pathos, Mr. Scarth's own story of his Conversion and Confirmation: How he left his own people and his father's house at the call of a new voice in his heart claiming his allegiance. Then comes his Confirmation. We accompany him in his lonely walk to Lachine, where he goes for the great act of faith of his life,—"to make his act of submission to his new King." And we accompany him in his walk back again in evident possession of the Treasure which he had sought and found.

Evidently this was no ordinary Confirmation, but one long prepared for,—in his own words :—"After some months of careful study, and many anxious days and sleepless nights, I offered myself to the Bishop of Montreal as a candidate for Confirmation. I cannot look back (he adds) to that period of my life even now, after the lapse of so many years without the most profound emotion."

There is to my mind something extremely touching in the picture here drawn by young Mr. Scarth of his walk if not to Lachine, which is doubtful, at least certainly from Lachine home to Montreal again. These are very remarkable words, what do they mean? "I was confirmed in the Autumn by Bishop Fulford in Lachine,—walking into Montreal from that service." First the close of a long period of prayer and meditation, then the service itself in the afternoon, then the silent, solemn self-absorbed walk back to Montreal again. What does our dear Canon mean by these mysterious words—"walking in to Montreal from the service?"

To me, do what I can, they carry me back to the Gospel scene,—to the two disciples walking back home again from Jerusalem to Emmaus, and finding there the Lord, whom they little thought to find. Canon Scarth too had been seeking the

Lord. He too was first alone, and yet the Lord was with him. Else what meaning is there in the words? "Going out to be confirmed in Lachine,—walking back to Montreal from the Service."

Evidently Mr. Scarth intended to open up his heart to us when he recorded that he walked back after the Confirmation to Montreal that afternoon. What did he mean? Evidently he wanted to be alone, and search out his heart before he met his kith and kin. "Can ye drink of my cup?" So the inward voice put it to him. Evidently it was a very bitter cup. What was that cup? To be cast off by kith and kin; to give up family affection; the sweetness of home life; all that he had hitherto found sweet and pleasant. So he goes out to make his submission to his future Bishop, as Newman tells us he did. And having done so he wants to be for a little while alone. And he reveals to us that he felt the want to be alone after his choice had been ratified and his sacrifice accepted.

This is no story, but it is what actually took place, and his dear ones now may comfort themselves with these words.

And who was Archdeacon Leach to whom this young Christian hero owed so much? He was the great Church Prince and Leader of the day—who had himself gone through the same burning fiery furnace some few months or years before, and was now ready to stretch out a helping hand to all standing in the same need.

Time would fail me to tell here the story of his beautiful life: I hope to do so before I die. Sufficient to say here that he was the spiritual father of our Archibald Campbell Scarth, who with some others read themselves out of Geneva into the Catholic faith as set forth in the Prayer Book of the Church of England. Required by the ruling men in the Presbyterian Body to give it up, or be expelled and ruined,—they at once

chose to be expelled. Dr. Leach was their leader,—a beautiful character,—and he by his life and teaching opened the door of the Church to Archibald Campbell Scarth.

And now we see him—having reached Montreal again, consulting as to his future: and the decision is, that he is at once accepted as a Theological Student of the Church of England: he is sent to Lennoxville in the Autumn of 1857. There he is placed in Professor Thompson's class,—known in England as Canon Thompson,—better known to us all in Canada as the great theologian, the brother-in-law of our Bishop Williams. The two years of theological study soon pass by, and he is ordained,—he belongs to Montreal, returns there, is sent out as a missionary to Adamsville and Farnham. But this is only a brief resting place. Lennoxville stands in sore need of such help in her teaching staff as those who are there know well that Mr. Scarth can give.

A petition from Dr. Nicolls, Mr. Doolittle, Mr Chapman is sent in to the Bishop of Montreal to ask for the gift of Mr. Scarth,—sent to him by the hands of Mr. Scarth himself. It is presented in a quiet unpretending way to Bishop Fulford. They talk it over—"What shall I do?" he asks: and Bishop Fulford answers "Go."

Such is the graphic account given by himself in the Reminiscences. He came: he settled down: he went out no more: until he was carried out in triumph, all the chosen men in these townships, and all its clergy leading the way and following after. His work was done: his triumph achieved: and he was laid to rest in his own burial ground.

> "Blessed are the dead which die in the Lord
> For they rest from their labors,
> And their works do follow them."

THE BURIAL.

The following beautiful account of Canon Scarth's Funeral is taken from the *Sherbrooke Record* of the 19th of March.

Flags drooped at half-mast yesterday in Lennoxville, and a general air of gloom and sadness pervaded the village for the beloved Rector, who for forty-five years had gone in and out among the people and was closely identified with all their joys and sorrows was to enter once more his own church and be borne thence to his last resting place.

The funeral of the late Dr. Archibald Campbell Scarth was one of the largest and most representative gatherings ever seen in the Townships. From city and village and country side men in all the various walks of life assembled to pay their last tribute of respect to him who had gone, and to testify by their presence to their sympathy for the bereaved family.

The procession left the house in the following order: The boys of Bishop's College School, the teaching staff, Chancellor Hamilton and the Corporation of Bishop's College, the students of Bishop's College, the Sons of England and the Courts of the Canadian and Independent Orders of Foresters, pupils and teachers of Lennoxville Academy, the Hearse, preceded by a sleigh heaped with beautiful floral offerings, the relatives and friends.

The mourners were the three sons of deceased, H. A. C. Scarth, Ashley and Percy Scarth, Mr. William Morris, son-in-law, Mr. Stephen Edgell, Lt. Col. E. B. Worthington, Dr. Robertson, Mr. Geoffrey Edgell and Mr. Gerald Paddon, from St. John, Nfld.

The mourners were followed by the Mayor, the members of the Council, and of the School Commissioners and other officials, the Rev. Mr. Warren, of the Methodist church, and the Rev. M. Martin, cure of Lennoxville.

The bearers were Messrs. R. Burge, C. F. Wiggett, Alex. Ames, C. S. White, A. Ward and Robert Mitchell, the wardens and sidesmen of St. George's church. The hon. pall bearers were Canon Balfour, of St. Peter's, Quebec; Rev. A. Stevens, of Coaticook; the Rev. C. H. Parker, of Compton; Rev. Dr. Shreve, of Sherbrooke, and Rural Deans Hepburn, of Richmond, and Robertson, of Cookshire.

The scene at the church, which was crowded to the doors, was most impressive. About thirty of the clergy of the diocese were present in their robes, including the Dean of Quebec; Ven. Archdeacon Roe, of Richmond; Rev. F. J. B. Allnatt, D. D., Lennoxville; Rev. Dr. Whitney, Rev. E. J. Bidwell, M. A.; Rev Dr. Parrock, Rev. E. A. Dunn; Rev. Harold Hamilton, Lennoxville; Rev. A. J. Balfour, Quebec; Rev. Mr. Tambs, Waterville; Rev. G. H. Murray, Hatley; Rev. Albert Stevens, Coaticooke; Rev. James Hepburn, Richmond; Rev. Mr. Robertson, Cookshire; Rev. Mr. Lewis, Melbourne; Rev. C. B. Washer, Bury; Rev. F. J. Vial, Fitch Bay; Rev. A. H. Moore, Stanstead; Rev. E. B. Brown, Rev. J. J. Seaman, Sherbrooke; Rev. G. H. Parker Compton; Rev. J. Henning Nelms, Lennoxville; Rev. P. Callis Sawyerville; Rev. C. Pope, Scotstown; Rev. E. A. Roy, East Angus, etc.

The Casket was met at the door of the church by the Ven. Archdeacon Roe, representing the Bishop of Quebec, in the latter's absence in England, the Dean of Quebec, the Rev. Principal Whitney and the Rev. Professor Allnatt, who preceded it up

the aisle, repeating the opening sentences of the burial service, familiar, yet ever new. The hymns "On the Resurrection Morning," and "Now the Laborer's Task is O'er" were softly sung by the choir, and the burial psalms chanted. The lesson was read by the Dean of Quebec and the remainder of the noble service was conducted by the Ven. Archdeacon Roe and Rev. Dr. Whitney, the choir chanting the Nunc Dimittis, "Lord, now letteth thou thy servant depart in peace," as the casket was taken from the church, and the strains of the Dead March in Saul stole solemnly on the ear. The flowers on the high altar were the loving gift of life long friends and neighbors.

The teachers and pupils of the village school were present in a body, the late Dr. Scarth having been chairman of the School Board for many years.

The mortal remains were laid to rest in Mount Hermon Cemetery, where the last words of the office were recited with deep feeling by the Rev. Dr. Allnatt, and the hymn, "Rock of Ages," sung by the Bishop's College students and school boys as they stood around the grave.

The unusually numerous and lovely floral offerings were from the Corporation of Bishop's College, the Vestry, Guild and Women's Auxiliary of St. George's church, the children of the Sunday school, Bishop's College School, the Foresters and many others.

The funeral procession was in charge of the Rev. Dr. Parrock and Rev. J. Henning Nelms. Mr. Lord, of Sherbrooke was the undertaker, and was assisted by Mr. A. J. Taylor, of Richmond.

REMINISCENSES OF MY MINISTRY

A paper read before a gathering of the Clergy at Bishops College, January 14, 1902

By the Rev. Canon Scarth, D.C.L., for 43 years rector of the Parish of Lennoxville.

IN agreeing to give some reminiscenses of my ministry reaching back over a period of about forty-five years, I found on trying to gather up the threads of the past, that I had made a very rash agreement. My life has been very much like that of a limpet, and let me explain for the benefit of those present who are not familiar with the science of Conchology, that a limpet is a specimen of shell fish that sticks firmly to the particular rock on which its lot is cast. So that having spent forty-three years out of the forty-five of my ministerial life in this one place, my experience so far as it is, except of a personal character, is neither very extensive nor varied. At the same time I have seen many changes and have been brought into close contact with many persons who have exercised very great influence in the history and progress of the Church in this part of Canada. Most of them have passed away and their works do follow them. Of those who were my contemporaries in the early days of my ministry, there are only three I believe left, in these parts at any rate. The venerable Archdeacon, the Rev. Thomas Chapman and the Rev. John Foster. The two former are my seniors by some years—the latter tho' a year or two older, was not ordained for some years later. My old Professor and very dear friend, to whose teaching and guidance in my early days I owe a life long debt, Canon Thompson of Datchet, is still living tho' in very feeble health.* These are all that are left. I came down to Lower Canada (as it was then called) from Toronto in May, 1855, where I had been a student for the

*Canon Thompson passed away very shortly after the above was in print.

Presbyterian minstry for three years previously, and had completed my first year in the Divinity Hall, having delivered a homily (as my certificate states) "with much acceptability" —and was employed as a catechist in the neighborhood of Chateauguay under the direction of the Rev. Donald Fraser, then the leading minister of the Free Kirk in Montreal, and afterwards minister of the first Presbyterian Church in London, England. Here I became known to, and was honored by the friendship of Dr. Leach, Rector of St. George's and Vice-Principal and Prof. of Ethics and Moral Philosophy, of McGill College. Through his instrumentality I was led to study the questions at issue between the Church of England and the various denominations, more especially the Presbyterians, with the result that I offered myself, after some months of careful study, and many anxious days and sleepless nights, to the Bishop of Montreal as a candidate for Confirmation. I cannot look back to that period of my life even now after the lapse of so many years without the most profound emotion. It is hard to understand in these days of liberal thought the bitterness of feeling which prevailed against the Church in the minds of those belonging to the straitest sect of Presbyterians.

I was confirmed by Bishop Fulford in the autumn at Lachine : walking in-to Montreal from that service. From that time for many years I was regarded as an outcast and renegade by my own kith and kin, as much so as if I had renounced Christianity altogether and become a Mohammedan or a Hindoo. But I thank God, that from the time I felt the Bishop's hand upon my head, till the present hour I have never had a single moment's regret or a single misgiving as to the rightness of the step I had taken.

It may interest some of you if I mention the names of some of the books that I studied and which helped me in my difficulties. They were Potter on Church Govt., Percival's

Apostolic Succession, Kip's Double Witness, Presbyterian looking for the Church, and a synopsis of Hooker's 5th book ; and of course the Book of Common Prayer which till that time was utterly unknown to me. You will find I am sure that the study of these books, tho' some of them may be old fashioned, was of great practical value.

Pardon me for dwelling so long on what is purely of a private and personal character. I will only add that through the influence of Bishop Fulford and of Dr. Leach I came to Bishop's College, and after two years study in the Divinity Faculty was ordained Deacon by the Bishop of Montreal on Trinity Sunday 1857—and Priest in the following year.

It will not be out of place that here I should speak of the establishment of Bishop's College at Lennoxville, the foundation stone of which was laid by Bishop Mountain (Geo. J.) on 18th Sept. 1844, on his return from his visit to the Red River Settlement, the Provincial Charter having been obtained earlier in the same year. Owing to difficulties arising from the wording of the will of the Hon. James McGill, and of the charter of McGill College, the Bishop felt the necessity of the establishment of an Institution directly for the education of theological students. A beginning was made in 1841 when the students were placed in charge of the Rev. S. S. Wood at Three Rivers. But it was felt that the situation was undesirable owing to the surrounding French population and R. C. establishments ; and through the influence of the Rev. L. Doolittle and the promise of liberal contributions amounting to £3,000 cy. and the purchase of a very eligible building ground,—that on which the College and School buildings now stand,—the Bishop promptly determined to adopt Lennoxville as the most suitable position for the New College. For many years this was a sore point with the people of Sherbrooke, who fully expected the College to have been

built there. But they were too sure, and while they were deliberating, Mr. Doolittle got together a few of the leading people of Lennoxville, and the money was subscribed and the site secured on the spot.

After my ordination I was sent to Adamsville to take charge of the Academy, as well as having the pastoral care of the Mission of Farnham, holding service at four different stations the farthest being some 20 miles distant from my headquarters. The idea of establishing a church school at Adamsville was at the end of the year given up for obvious reasons, and I removed to West Farnham which was the proper centre of the Mission. I was the youngest clergyman at that time in the whole of the Missisquoi District and learnt many lessons of wisdom and zeal from the earnest and somewhat quaint men who ministered to the several parishes. The character of the people was very different from what it was on this side of Lake Memphremagog, I suppose from the proximity to the border and less by the settlement among them of English families. There was a great amount of lawlessness too, and many a one who ought to have been behind the bars for serious crimes was at liberty because no one would take up the matter. There were some houses, one in particular, that I never visited but in fear and trembling, and left with thankfulness that I was not shot at. I may just say that the man of this house was shot dead by his son while committing a murderous assault on his aged wife.

I said the clergy were an earnest and somewhat quaint body of men. I remember going into the pulpit of one of the churches in..... A special sermon had been preached by the Rev.....who was considered the most eloquent and moving preacher of the district. He had left his sermon behind him and I took it up out of curiosity and turned over some of the leaves. It was copiously marked with marginal notes such

as—'here raise the voice,' 'here cast up the eyes,' 'here weep,' etc. The standard of churchmanship was not what would now be considered of a high order. For example—the Archdeacon would not hesitate to close his church to attend a Masonic ceremony, or to have a funeral in the middle of the Easter morning service. Yet they did a great work in planting the church amid what was a godless people. I remember how this was done in the Township of Potten which in those days possessed an unenviable notoriety. It was thought by the clergy that the time was come to try and establish the church there and the Rev. Wm. Jones who was then the Missionary at W. Farnham was appointed to travel through the townships and see what could be done. It was in 1856 and during the months of July and August, I was sent to take his place as lay reader and he spent eight weeks in driving thro' the length and breadth of the land, visiting every family, with the result that a Mission was established and in due time a clergyman sent and a church built, and so the work went on.

We used to have clerical gatherings, and missionary meetings, regularly, in the different parishes, which all the clergy regularly attended, esteeming it both a privilege and a duty to be present. We were often favored at these gatherings by the presence of some of our brethren from the neighboring Diocese of Vermont, learned and able men, who by their addresses added much to the usefulness and interest of these conferences.

It was in the winter of 1859 that the Rev. Mr. Doolittle and Prof. Thompson wrote to me inviting me to come to Lennoxville.

Also from Bishop Mountain expressing his willingness to receive me as one of his clergy. I laid the matter before my own Diocesan, from whom I had received the greatest kindness which continued up to his death, and he said to me "go".

Accordingly I bade good-bye to my people of W. Farnham on the last Sunday in February with great reluctance, and drove into Lennoxville on the 2nd of March, and entered at once upon my duties on the magnificent salary of $480 a year. In those days the students of the college and the boys of the school (which was then held in a large wooden building where Mr. Simpson's house now stands) attended the Parish Church, and the Professors of the College, Dr. Nichols and Mr. Thompson, and Mr. Williams the Rector of the school regularly took part in the service. And I well recollect the trepidation with which I read morning prayer on the first Sunday that I officiated before all these dignitaries. I believe I made many omissions, among others forgetting the Nicene Creed, till recalled to my senses by a gentle whisper from Mr. Thompson. What a different aspect the church presented then to what it does now! The interior was painted a dark brown almost black, one little sentry box on each side of the Altar for vestries, a huge pulpit on the north side and reading desk on the south, a small pipe organ in the choir gallery over the west door. The clergy entered in long surplices reaching to the ground, wearing black gloves and bands like a lawyer. The church lighted by a few dim oil lamps and attempted to be heated by stoves in the centre aisle. And yet it was looked upon as a model church. Indeed the Sherbrooke church was no better, both being built on the same style. But what an improvement it was on the barnlike structure which was erected for the use of Ascot about 1820 in what was described as a central situation at the upper forks (Lennoxville) and spoken of as a "handsome Church."

Whatever may be said of the church building, the services were well conducted, owing no doubt to the presence of the College, though Mr. Doolittle was a strong and intelligent churchman. The Holy Communion was celebrated once a

month. Frequent celebrations were then unknown, and I remember when after a visitation of the clergy under Bishop Williams, at which the question of more frequent celebrations was discussed, I gave notice that in future there would be two celebrations a month in St. George's Church, a leading member of the congregation got up and walked out by way of protest. I believe the only sympathy he received was tender enquiries after his health, his friends fearing he had a sudden attack of sickness.

When I came to Lennoxville, Mr. Jackson was still alive in Hatley. It was at his house that Bishop Mountain first saw a tailless cat. He makes this entry in his journal "I was waked up in the morning by a cat who bounded into the room with a bird in her mouth over the blind of the open window. As she passed out the other way, I observed she had no tail. This I concluded was owing to some accident or injury by which she had been deprived of it: but I found that she was one of the tailless cats which are not very common in this part of the country, and that kittens are found in the same litter some with tails and some without." Mr. Jackson was a man of a good deal of eccentricity of character. He also had an impediment in his speech which obliged him to speak very slowly. The Hatley people were very proud of the common in front of the church. One Sunday Mr. Jackson astonished his congregation by saying in his sermon in the same deliberate and solemn tones that he was preaching "there is a white horse walking across the common." Another eccentric character was the Rev. Mr. D..... He had originally been a dissenter, educated at a Scotch University and was ordained in 1848. He never became very familiar with the prayer book. On one occasion I accompanied the Rev. Mr. A. Mountain on a Mission to Cookshire, on behalf of the Church Society. The meeting was held in the church

and when over Mr. D. was requested to pronounce the benediction. We all knelt down, and after a long pause both Mr. Mountain and myself looked up. Poor Mr. D. was with wetted fingers labouriously turning over the leaves of his prayer book in a vain search for the proper form of words. We afterwards found that he used a prayer book annotated with minute directions in his own handwriting for the correct rendering of the service.

In addition to my work in Lennoxville I had charge of Georgeville and Magog which places I visited once a month. In winter it was not a very desirable journey. The snow drifts were very deep in places, and the lake was frozen over and the winter road from Magog to Georgeville was on the ice ; there were often glades which made it uncomfortable driving for a stranger. One bitterly cold day I was thrown out of my sleigh into the lake, and by the time I reached Georgeville I was a mass of ice from head to foot. The landlord of the Hotel, Mr. Bigelow, furnished me with dry clothes, and as they were much too short and too wide, I was glad to keep out of sight till my own were dry. On another occasion my wife was with me as we intended driving thro' Knowlton and Waterloo to Farnham. I left her at Georgeville while I drove to Magog for service in the afternoon. It came on to snow heavily and when I got back to Georgeville about midnight I found her in a terrible state of mind. Bigelow had kept assuring her that she need never expect to see me again, the ice on the lake was full of holes and in such a storm I could never avoid them.

After Magog was taken off my hands I took service at Windsor Mills ; driving down on Saturday afternoon to Windsor I would borrow a saddle at Mr. Wurtele's, ride out to Hardwood Hill, sleep there, hold service in the morning, get back in time to hold service at Windsor in the afternoon, cross the ferry and

have service at Brompton School House early in evening and drive on home. Another point that was taken up from Lennoxville was North Hatley. Prof. Thompson used to go there regularly, driving his old horse, Cato. After him I kept up the services for a time, but it was a hard toil. The Universalist heresy had obtained and still holds a firm grip on the people, but a number of baptisms, some of them adults, show that some good was done. With the help of the College, services were initiated at Johnville, Sand Hill and Ascot corner. These were afterwards carried on with great vigor and most happy results by the Venerable Archdeacon and by the divinity students under his supervision. The development of the copper mines on Haskell Hill and Capelton presented fresh fields which were at once taken advantage of. For some years I held fortnightly services at what was known as the Taswell School house near to Shanty town at the MacCaw Mines. Mr. Taswell was an English gentleman well cultured, and for a time was lay reader on the Upper Ottawa under Bishop Fulford. He had one fault, which destroyed his usefulness, and somehow he drifted down to Lennoxville and settled on a farm on Haskell Hill with an old housekeeper. He was a most regular attendant at every service. His boon companions from Sherbrooke used to visit him on Sunday afternoon, but he gave them to understand that on Mr. Scarth's Sunday they were not to come near him. He used to sit on a chair just by the desk, and led the responses with a distinct voice and most devout manner. Many of the miners were musical and brought their instruments with them, one was especially formidable, a large serpent with keys along the back, and we sang the canticles and hymns with great vigor. As the service was in the afternoon, in winter darkness sometimes overtook us before it was over. On one occasion a child was brought to be baptised. We had no lamps, but I had a

good supply of matches in my pocket, and by the aid of them we were able to conclude the office. The closing of the mine broke up the service, which was transferred to Capelton, and held sometimes in a boarding house half way up the hill, and sometimes in a schoolhouse on the top of the hill. The fluctuating character of the population prevented much satisfactory results from the services, and the mines fell into the hands of persons not friendly to the church, who threw obstacles in the way of any permanent work being done as Mr. Tambs well knows. The work at Capelton and Eustis as well as at North Hatley was finally transferred into the hands of the incumbent of Waterville.

The little church at Milby was built through the persevering efforts of Mr. Emberson, at that time a Master in the school, and the Mission there was worked by Dr. Lobley and some of the Divinity students.

I feel I have trespassed too long upon your time and patience, with I fear not much profit. I find my memory is very treacherous with many things that have happened, especially with regard to dates. I would advise my younger brethren to keep a diary and every night put down the events of the day: it is the only way to secure accuracy, and in time it will prove not only interesting to yourselves, but valuable as sources of information as to the progress of the work of your parishes and missions. I endeavored to keep one for some years, but it was burned in the fire by which my barns were destroyed some years ago.

Let me try to sum up some of the changes that have taken place since I first came into this district. The church Society from a small sickly plant has grown into a strong vigorous tree raising its $30,000 for the work of the church. Churches have been built in Georgeville, Magog, Windsor Mills, Brompton,

North Hatley, Eustis, Milby, Johnville, Sandhill, Ascot Corner, East Sherbrooke. Also at Ways Mills, Megantic, Scottstown, Canterbury. A new church has been built at Cookshire, Richmond, Compton, the Church in Lennoxville has been renovated and enlarged, and a noble building to the glory of God is almost completed in Sherbrooke.

Time will not permit of speaking of the College and School with which in history I have been intimately connected and familiar since the death by drowning of the Rev. G. C. Irving in 1863. That both Institutions have done good and noble work is shown by the high positions occupied by the old boys of the School, and the grand and glorious work done for the Church and still doing, by the men who have gone forth from the College halls to be ministers of Christ, not only in this Diocese and that of Montreal, but throughout the whole of Canada and in many parts of the United States, men and ministers, who (as I was told by one who from his learning and culture and high position was well qualified to judge) on his return from a tour in the old world are at any rate the equals in ability, zeal and efficiency of the same class in the parent land. I should like to speak of the men I have known, Professors in the college and masters in the school. Of the saintly Dr. Nicolls, whose eyes it was my sorrowful privilege to close, so humble-minded, so retiring, and yet so courageous, so persevering in the face of difficulties and disappointments and discouragements that would have daunted most men. It was well said of him by the late Bishop Williams, when told that one had said that Dr. Nicolls "never did any good work," "I cannot conceive of any one being in the same room with Dr. Nicolls without being the better of it." I should like to speak of Dr. Lobley, the laborious, painstaking, untiring worker, the kind, sympathetic, trusting friend; of Dr. Adams, with his

wonderful power of winning friends, of collecting funds, of gathering in boys and students.

In the school I should like to tell of the erection of the first school, a handsome Gothic building, in 1861, of its destruction by fire in 1874, and the erection of the second building in 1875, of its destruction again in 1891, and the completion of the present building in in 1892. As with the college so with the school; the names of those connected with its rise and progress as they are mentioned call up many a memory and many a sigh of regret for their loss Mr. Doolittle, who founded the school in 1837; Edward Chapman, universally beloved, who gave his life, his energies, his all to the welfare of Bishop's College and school, after a blameless life, full of years and honor and good deeds, died in 1895. Bishop Williams, who needs no eulogy of mine, for his noble life is still fresh in your hearts and memories. Mr. Irving, whose career of usefulness was cut short by an untimely death, and here I would say that to no name will praise be accorded more willingly and appreciatively by those who are familiar with the history of the school, then to his wife, Mrs. Irving, who accepted the position of matron of the school and did more for its success than any master could have done. Mrs. Irving made friends wherever she went and they were friends for life. But I must not linger, nor may I speak of the establishment of Synodical system, and and of the stirring scenes attending its first meeting, when the demon of misrule and fanaticism seemed to have broken loose; only the Archdeacon's pen can fitly write the history of that exciting crisis in the history of the Diocese.

I helped to carry the remains of Bishop Mountain to the grave, aud bitterly grieved over the death of that prince among men, not only my Bishop but my friend, Bishop Williams.

In the Parish of Lennoxville I have seen the whole population change. Some years ago I counted over fifty families all belonging to the Church, who had either moved away or been removed by death. Of those worshipping in the church when I first came to Lennoxville there are only two or three remaining.

I have not attempted to touch upon those incidents in my ministry which occurred in the ordinary course of parish work. These are much the same in the experience of every parish-priest, some sad, some amusing, some painful, some joyous, and some discouraging, all requiring an amount of tact, and patience, and gentleness, and wisdom, which can only come from the grace of God in answer to continual prayer. Forty-three years is a long stretch to look back upon.....how much one sees done which ought not to have been done, and left undone which ought to have been done! If one could but be as wise at the beginning of his career as at the end! But that cannot be so. You, my younger brethren, must just take up your work bravely, humbly, loyally, modestly, and in meekness and in the fear and love of God. Be strong and of a good courage, for the Lord thy God is with thee wheresoever thou goest.....and when our work is done may He guide us to that happy land of perfect rest above,

"Where loyal hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight."

ANNALS OF THE PARISH OF LENNOXVILLE FROM THE EARLIEST TIMES TO THE PRESENT DAY, BY THE REV. CANON SCARTH, D. C. L.

PREFACE BY THE ARCHDEACON.

This paper is of greater value because though written to be read at once it never till now saw the light. Mrs. Scarth consents to print it by my advice being assured that many of the beloved Canon's parishioners will read it with both pleasure and profit.

WHEN I gave some reminiscences of my life as a clergyman this time last year I thought I had left nothing more to be said. And so when the Principal asked me if I could write a paper for this gathering I was very doubtful about attempting it. However in turning the matter over in my mind it occurred to me that a sketch of the life of the Parish with which I have been connected for so many years might not be uninteresting, and would at any rate, prove my willingness to contribute what I could to this most delightful and profitable gathering for which we are so greatly indebted to Dr. Whitney.

I would call this paper "Some Annals of the Parish of Lennoxville from the earliest times to the present day" though I must say the sources of information, especially of the earliest period are of the scantiest character. I have in my possession what seems to be the first Register for Baptisms, Marriages and Burials for the Township of Ascot, issued at Three Rivers, on the 17th of March, 1827. It was first used by the Rev. A. H. Burwell, who was, as far as I can ascertain, the first resident missionary at Lennoxville; and whose district extended northwards as far as Melbourne—and taking in Compton on the South. Some of the entries are very quaint. For instance I find the following entry—"Married at Shipton on the 3rd Sep

1829 by banns.....to.....both of major ages"—and at Melbourne on the 6th day of the same month and year..... to.....both of Melbourne and of major ages ; also, by banns by Mr. A. H Burwell, Miss. at Lennoxville." Again we have half a dozen children of different parents, all registered in an entry. Again we have the statements made with regard to the burial of a child in Sherbrooke, "on the 9th Feb., 1830, recorded in this book because there is no register there, Mr. LeFevre, the late rector, having taken it to New York among his baggage." On another occasion he states that there was "buried by the Rev. Edward C. Parkin, missionary at Sherbrooke.....wife of.....of Orford, who died two days before, at my request, I being present." Mr. Burwell's last entry in this Register is on the 10th June, 1830. I have been told that he went to Upper Canada and subsequently became an Irvingite. He was a good man and was remembered with much affection by the few old people who were living when I came to Lennoxville. From July, 1830, till the latter part of 1832, the Mission seems to have been in charge of the Rev. E. C. Parkin who was stationed at Sherbrooke, a man of eccentric character, who sometimes signed the entries in the Register as minister of Sherbrooke, and again as Rector of Lennoxville. He was succeeded by the Rev. Lucius Doolittle—with whom I think it may be fairly said the history of the church (and the College) in Lennoxville really begins. For no name is more entirely interwoven with the history of the progress of this part of the Eastern Townships. From the time of his settlement in this neighbourhood as a minister of the Church of England, he never lost sight of that object : in whatever capacity he labored, whether he was engaged in his duties as a minister, it was the progress of the church of his adoption ; or as a citizen, of the country where his lot for life

was cast, which he had at heart. Gifted with talents of a high order and particularly with forecast, anticipation and realization, his mind was ever on the lookout for the future, always himself on the alert to take advantage of incidental opportunities, always urgent upon others to improve the present occasion, vexed with himself and sometimes a little impatient with his friends when he or they allowed an opportunity to slip by.

Mr. Doolittle was born in Barnston on the 23rd May, 1800. In early life he was engaged in business under his uncle the late C. Vincent, Esq. About the age of 18 he became accidentally possessed of a prayer book of the Church of England to the study of which he gave himself up with much diligence. Encouraged by the Rev. J. Johnston, the Rector of Hatley, he resolved to devote himself to the ministry of the Church of England. He went to Burlington College, Vermont, and before he had finished his course there, was called off by Bishop Stewart, ordained a Deacon, went down to the Bay of Chaleurs where he ministered for five years.

Then he returned to the Eastern Townships and took charge of the united mission of the Church of England at Sherbrooke and Lennoxville till they were divided in 1844. From that time till his death in 1862, May 18, he retained Lennoxville, the Rev. W. W. Wait receiving the charge of Sherbrooke. Shortly before this he struck out the idea of establishing a College in the E. Townships, which with the help of a number of the leading men of both places he was enabled to carry out. The effort resulted in the College at Lennoxville. He was moved to this work by the feeling which he keenly experienced himself of the want of an Institution in the country for the training of ministers. It soon appeared that the same machinery was necessary to provide a liberal education for the

clergy, sufficient for a place of general education, and so the design of establishing a general, as opposed to a mere Theological College, and eventually a University was formed. To the accomplishment of this object he devoted his time, his energy, and his health. Besides the general work, he undertook as his own special part of it, to endow the College for Theological students to the amount of $1200 per annum. This became the leading object of his life. He commenced by saving a small sum from his income as a clergyman. Then he made money by keeping school. These sums were invested and allowed to accumulate at compound interest. With the view of increasing his capital more quickly, he was induced to transfer almost all his money to his cousin—and had fully realized the amount which he proposed to himself viz.: a capital which would produce $1200 per an., but before he could put it into shape to bring home, the great crash—resulting from the war between the North and South—came, and his property, like others, became bankrupt. Through the exertions of one of the Executors, the late L. E. Morris, a small remnant was rescued from the wreck, and invested for the College by the Synod of Quebec. I knew Mr. Doolittle intimately for the last few years of his life—and gladly give my personal testimony to the high esteem in which he was held by all those connected with the College and to the respect which they paid to him, an invitation to his house being looked upon (as the late Bishop of Quebec once said to me) as equivalent to a command which no one would dream of disobeying.

From Dec. 1833 to 1845, the congregation of Lennoxville worshipped in the old church which stood near the corner of Haskill Hill road. It was built in 1820, under the auspices of Bishop Stewart, and is described as a "handsome structure, erected for the use of the people of Ascot." Any one anxious to

know what was the idea of a handsome church in the early days, may have their curiosity satisfied by a visit to the old church in Hatley in which the Bishop of New Hampshire, Dr. Niles, occasionally preaches when he visits his old home. On the 13th Feb., 1845, a public meeting of the inhabitants of the Township of Ascot, composing the congregation of the Protestant Episcopal Church (for that was the name by which the church was known in these parts) in the said township was held, at which it was resolved that considering the dilapidated condition of the old church and its unfitness for the wants of the congregation, a new church be built in the village. And the church to be of brick. The cost to be from £500 to £750—or from $2500 to $3750. The steps taken to secure the necessary funds were in keeping with the times. There were to be fifteen pews on each side of the aisle to be put up for competition at an upset price which was to be arrived at by dividing the cost of the building by the number of pews—and fixing the amount of each according to a scale diminishing as they recede from the altar ; the rent charged to be 6 per cent. on the amount of each pew. It was also further provided that each person subscribing 5 pounds should be allowed 6 per cent. on the amount of their subscriptions in deduction of pew rent. Seventy-five pounds were immediately subscribed on these conditions. The church was finished by the 19th Dec., 1846,—for we find that on that day the pews were all sold at an upset price of two pounds for a double pew, and one pound two shillings and sixpence for a single pew, and 17/6 for single pews entered from the side aisles.

All the pews were sold save the front pews on each side of the aisle which were reserved for the clergymen and wardens respectively.

A few days after the sale of the pews, the 28th Dec., the

first vestry of the new church was held, and wardens (Professor Miles and Mr. Cushing) were appointed ; (these were not the first wardens of the church in Lennoxville—but I can find no vestry book or church records previous to this date It is probable that they were destroyed at the time of the great fire) and certain resolutions and by-laws adopted for the management of the temporalities of the congregation.

There is no doubt that the erection of the new church was the turning point in the history of the Church in Lennoxville. She was enabled to carry on her work untrammelled by outside influence, her lines were more sharply defined, her teaching more definite, her members more closely drawn together. She was to be known no longer as the Protestant Episcopal Church —a name adopted no doubt from nearness to the border, but as "the Church," for we find at the vestry meeting at Easter 1848, that the resolution was adopted "That as the church has been consecrated by the name of St. George's Church, all transactions of business connected with same shall be in the name of St. George's Church, Lennoxville." No sooner had the church been finished than the want of a place for Sunday School and church meeting was felt, and the question of how to meet it discussed, but with no result at the time. There was no font in the church ; a bell, and lamps too were greatly needed ; and at a meeting of the minister and wardens 5th Feb., 1850, Mr. Doolittle having stated that a font of white marble could be obtained in Montreal for from ten pounds to twelve pounds ten shillings, was requested to procure one with as little delay as possible. The font however was not procured till two years later. Mr. Doolittle when in Italy had one made under his own eye and direction which he gave to the church for the sum in the hands of the wardens to the credit of the Font Fund, making up the balance himself.

In the same year on Sexagesima Sunday, nineteen pounds six shillings was received through the offertory towards the bell which was increased by subscription to thirty-six pounds, and it was proposed to purchase one weighing 350 pounds at 1/9 per pound, but Mr. Doolittle would not have one less than 532 lbs. and as he offered to pay one half the difference the vestry acquiesced, and the bell was procured from the Meneely Co., Troy, through their agent Brewster & Co., Montreal, and placed in position the first week in April, 1850, and tolled for the first time on the passing away of Mr. Edgar,* who had taken the most active interest in collecting, and ardently hoped to hear the sweet tones of the church-going bell. He was a good churchman, a patient humble man, and lived just long enough to have his wish fulfilled. He was the father of the late Hon. James Edgar who graced with his presence our annual convocation a few years ago.

This same year (Easter 1850) is to be noted for two steps in the way of progress—1st. The beginning of regular offerings and commencement of agitation for free pews. Towards the end of the year at a special meeting of the Vestry it was resolved to take immediate steps to procure an organ "not to exceed eight stops," and the wardens were authorized to obtain a loan of £100

* Mr. Edgar and Mr. Willis undertook to collect the money and purchase the Bell, and did so. The Bell was put in its place and was to have been rung at daybreak on Easter morning. But when Easter Morn came Mr. Edgar lay a-dying. As the morning began to dawn, the thought came into my heart whether the ringing of the Bell might too much agitate my dying friend. Just then, I was called downstairs by the Sexton to inquire whether he should ring the Bell. I bade him wait while I went up and tried to find what were Mr. Edgar's wishes. As I opened his door, I found his eyes fastened upon me and he at once said,—"Are they going to ring the Bell?" I answered, "Would you wish it?" He answered, "Oh certainly." So I opened the window looking out on the church, and the Bell rang out our Easter Thankfulness, while every heart in Lennoxville was filled with a great sorrow. This is the true story of the Lennoxville Bell.

for three years for that purpose. Mr. Doolittle in accordance with the marvellous versatility of his character, succeeded in purchasing one in the States at a very low cost, and it was placed in the west gallery of the church. Lamps were also procured for which nine pounds had been collected through the offertory, and Prof. Miles presented to the church a small contiguous building which he had erected out of the remains of the old church which somehow or other had come into his hands. Thus we see that in the years succeeding the building of the new church, her members were full of lively zeal and activity.

The question of the Clergy Reserves was now agitating the Church in Canada, and in response to a circular from the Bishop, at a meeting held on the 15th June, 1847, two delegates (the wardens) were appointed to attend a meeting in Quebec and to co-operate "in such measures as shall be adopted for the preservation to the Church of her lawful property granted to her by his late Majesty George III."

Mr. Doolittle owing to failing health made a trip to England and the Continent, the Rev. Valentine Lloyd taking charge of the Mission during his absence. In April, 1853, Mr. Doolittle informed the Vestry that he feared the state of his health would necessitate his resigning the care of the mission. A committee was appointed to confer with him and concoct such measures as should seem most conducive to the interest of the Church in the Mission. The result of the conference was that Mr. Doolittle should not sever his Pastoral connection with the congregation, but that an assistant should be appointed—"free from all other official duties." The congregation pledged themselves to raise fifty pounds sterling, and Mr. Doolittle set apart from his salary from the S.P.G. a like sum of fifty pouuds sterling. Accordingly the Rev. T. Pennefather was appointed assistant minister, discharging his duties with great efficiency and acceptability, till in

1857 he was obliged to resign and return to the old country owing to severe family affliction. He lived alone a very ascetic life in rooms in the old Grammar School building, waited upon by old Mrs. Plane, an excellent housekeeper and devoted to his comfort. The most notable feature of Mr. Pennefather's work was his house to house visiting, and his attention to the poor, for there were many poor people in the parish in those days.

In the Vestry book of date Oct. 16th, 1853, I find this entry : " This Communion Service consisting of Flagon, Chalice and Paten selected in England for St. George's Church, Lennoxville, is with all humility presented as a Thanksoffering to Almighty God by a member of the congregation in behalf of his mother, his brothers, his sisters, his wife and himself."

The donor of this beautiful service was, as many of you know, Edward Chapman, a man whose name was known in all the Province, and whose memory is still held sacred in the affection of all who had the privilege of knowing him.

It is not my purpose to write biographies of those who in their day were leading members of the congregation. Else it would be a labor of love to portray the characters of some of those to whom this church and parish, aye and the College too, owe a debt of gratitude which is not to be discharged by us in this life. This is eminently true of Mr Chapman. I will only add that he was a true friend, a humble Christian, consistent in his life, faithful unto death. He entered into rest on the morning of the 26th of May, 1895, having reached the Psalmist's limit of human life four score years. Resolutions eulogising his memory were passed both by the corporation of Bishops College and the Synod of Quebec.

The beginning of the Synod of the Diocese, and the election of the first delegates to attend a meeting at Quebec on the 12th Jan., 1854, to "unite in a petition to the Imperial Par-

liament to remove obstacles supposed to affect the assembling of the churches for synodical action in the colonies" is the next matter of interest. Also the foundation of the Endowment Fund in 1856 by the Rev. Mr. Pennefather. I may here state that this fund was largely augmented by the Rev. Mr. Thompson, and the late Bishop, then Rector of the school, who took charge of the services, with the Rev. E. Loucks as deacon, after Mr. Pennefather's resignation. All this time the congregation was greatly hampered by debts, incurred in the first place by the building committee, and then the failure of pew rents, but these liabilities did not seem to cause much anxiety ; for though committees were appointed at almost every Vestry to consider what steps should be taken to wipe them out nothing really was done, only they reported.

The question of a new Burial Ground was at this time (1857) agitating the minds of the congregation, and a committee was appointed and renewed year after year till November, 1869, when the chairman reported that steps were being taken to establish a public cemetery, which was done in the early seventies, under a special Act of Parliament ; a sufficient ground being obtained across the Saint Francis : on Moulton Hill, and which was consecrated by the late Bishop Williams.

I came into residence as curate on the 2nd of March, 1859. From that time till the death of the Rev. Mr. Doolittle, the records show nothing of importance, save that at an adjourned meeting of the Vestry 22nd April, 1861, it was shown that there were no liabilities except a sum of sixty pounds cy., due Mr. Pennefather, and by him donated to the Endowment Fund. Also at the same meeting it was decided that the stipend of the officiating incumbent be raised to $600.00 and that some steps should be taken to provide increased sitting accommodation in the Church. Free pews were not lost sight of, for at this meet-

ing it was resolved to adopt the principle of free pews, but although it was agreed that a special meeting of the Vestry should be called at the expiration of the half year to adopt the system, it was deferred from year to year till the annual Vestry meeting of 1870, when the question was brought to a head. Mr. Towle and the Committee of Management were instructed to wait upon the pew holders and obtain their consent to the change, and also a guarantee that they would give through the offertory a sum at least equal to what they had paid in pew rents. Thus you see it took twenty years to accomplish this most desirable reform, but when it was accomplished it was with the consent of all concerned, and left no heart burning behind.

At the Easter Meeting of the Vestry, 1862, it was resolved on a division that collections be taken up during afternoon service, supplementary to those of the morning.

The Rev. Mr. Doolittle died in May, 1862, and in July 14th of that year, Mr. Morris, senior warden, reported that at the meeting of the Synod a Diocesan Board was established. And on the Wardens agreeing on behalf of the congregation to pay not less than $400, they would make it up to $600, the Bishop had appointed the Rev. Mr. Scarth to fill the vacant incumbency of Lennoxville. The Vestry unanimously confirmed the engagement entered into by Mr. Morris. Steps were also taken at this meeting for the erection of a parsonage, the details of the scheme would take up too much of your time. The parsonage was built in due time, and paid for in time by subscriptions from the congregation.

The agreement with the Diocesan Board continued in force till the annual Vestry meeting of 1865, April 17th, when some little friction prevailing with the Board, it was unanimously resolved that the Vestry assume the whole charge of the incumbent's salary.

I have already trespassed too long on your time and patience and must content myself with the barest enumeration of those facts which indicate the progress in the Church's life. Hymns Ancient and Modern were introduced in Oct., 1866, by vote of special vestry. At this time and during the following year the question of a new church was very earnestly discussed, and steps were taken to put the matter in train; plans and specifications were obtained from England through the efforts of Miss H. Hobson, and a committee was appointed to solicit subscriptions, but were obliged to report unfavorably to the Vestry, whereupon it was resolved that no further steps be taken in that direction at present. The additional accommodation required to seat the congregation was provided for by the erection of galleries, which while they supplied a want were a hideous disfigurement of the church. From 1871 to 1875 a red Frontal was procured for the Altar by the efforts of Mrs. McDonald and Mrs. Shuter. And through the indefatigable energy of Mr. Jarvis a new organ was built by Warren and Co. of Montreal. The old chancel chairs, without beauty or fitness, were through the kindness of a Southern lady (Mrs. Slotesbury) replaced by those now in use, And the east window in memory of Mrs. Doolittle, and for which Mr. Doolittle made provision in his will was ordered from Cox & Co., England. The unsightly stoves were removed from the aisles, and a furnace built underneath the church under the supervision of the Rector. I must not omit the addition to the chancel furniture of the Credence Table, the gift of Mr. H. Hobson. The records of the Vestry for this period contain constant reference to the active and tangible interest manifested by the congregation, and especially by the ladies, to whom votes of thanks were passed year by year for the material assistance to the wardens in meeting the expenses of the valuable additions and improvements to the church property.

In 1877 the Missionary Union of St. George's Church was organized which was in after years merged into the W.A. This was the first organization of the kind in Canada, though others have claimed this honor. We have always been content to do our work quietly, and while we made progress slowly, to do it surely without any flourish of trumpets. Time will not permit of any account of what led to the establishment of the Union. It is enough to say, its main object was to meet once a month to pray for the success of the mission work of the church and to diffuse missionary information. These meetings have been maintained without interruption till the present time.

At this time extensive repairs were needed on the church, which had been greatly neglected on the ground that a new church must shortly be built. The Vestry was obliged to go somewhat heavily into debt to meet the expense, and it was not till a good many years later that the wardens were able to report that there were no outstanding liabilities. But they never caused much anxiety, for the congregation was large and generous and when personally appealed to responded liberally and cheerfully to the call.

In 1877 Dr. Nicolls died and at the next Easter Vestry meeting the following entry was made in the records: "The Vestry feel it their duty to record their grateful sense of the many benefits which this congregation has derived from his connection with them for the prolonged period of thirty-two years. During that entire period Dr. Nicolls took part continuously in the conduct of the services on Sundays and holidays. Towards the various parish funds he was always a generous and exemplary giver. But perhaps above all these benefits the example of his pure, humble, unselfish and high-toned religious life, was of the greatest value to the church in this Parish and towards extending its influence in the community."

Thirteen years later (1899), Dr. Lobley, who succeeded Dr. Nicolls as Principal, and who during the whole of his residence in Lennoxville, took a most active interest in the progress of the church, died suddenly at Seagert, England, and the following memorial was, at the request of the congregation, drawn up by the Rector and forwarded to Mrs Lobley : "The members of the congregation, through their Rector and Wardens, desire to convey to Mrs. Lobley the assurance of their heartfelt sympathy in the heavy sorrow which in the Providence of God has come upon her. They feel that in the untimely death (as man judges) of Dr. Lobley the whole church has sustained a loss. It is rarely that a man is to be found combining such admirable qualities of head and mind and heart as he was possessed of. They earnestly hope and pray that He who on earth sympathised with the bereaved and comforted the sorrowful will sustain and comfort the widow and the fatherless in the darkest hour of trial which now overshadows them." The Rector read to the Vestry the following extract from Mrs. Lobley's reply : "I beg that you will express to the members of the congregation of St. George's Church my heartfelt appreciation of their kind sympathy, and my very warm thanks for their true loving words about my dear husband for whose life-long example of earnest devotion to his Master's service I thank God. I shall always remember St. George's Church with feelings of great affection." It was my privilege to have lived in terms of more than ordinary friendship and intimacy with both Dr. Nicolls and Dr. Lobley, and I regret that time does not permit of more than this brief allusion to the lives of these good and holy men, to whom the Church in Lennoxville owes so much. And I would take the opportunity of saying here how greatly indebted I am to the present Principal and Professors of the College, and how thank-

ful I acknowledge and how highly I appreciate the many acts of kindness and help I have had and still am receiving from them. In every way, not only in the services, but in everything connected with the working of the Parish I receive their generous assistance as well as their kindly countenance and valuable counsel.

In 1881, the envelope system was introduced through the influence of the Venerable Archdeacon Roe, and in the same year the Sunday School room and sexton's house was built under the supervision of Col. Morris, the wardens, and clergyman.

In 1883 the Woman's Guild was organized, the object of the Guild being as set forth in the 4th article of the constitution "To work for the benefit of the church, and assist in all church and charitable objects, and to promote kindly church fellowship and good feeling," and nobly have they carried out the objects for which they were established. Time would fail to enumerate all the good the Guild has accomplished, or the many ways in which they have aided the wardens in meeting the annual expenses of the congregation. To their efforts the congregation is indebted for a new Altar, Frontals, Super Frontal, and Fair Linen; for the Brass Eagle, Book Markers and Hangings; for Carpet for the Sanctuary and Chancel; and Matting for the aisles, and many other gifts, for the beautifying of the house of God, all of which are duly acknowledged in the records of the Vestry.

The idea of a new church was never lost sight of, and from time to time resolutions in that direction were passed by the Vestry e. g.—to procure plans for a chancel, which should form a nucleus for a new church, but nothing materialized until the Easter meeting of 1896 (April 6th), when it was resolved to celebrate the Jubilee of the present church by enlarging the

same, and the Rector and wardens were instructed to obtain plans and to report with regard to funds.

Accordingly they reported to a large meeting held on the 15th of June, at which the plans were submitted and explained by the architect, Mr. Clift, and it was determined to proceed with the work, not to exceed $4,000. At the same meeting the Rector announced the gift by the Misses Mackenzie, of a peal of bells for the new tower, which was acknowledged with much enthusiasm. The contract was let on the 13th July, 1896, to Messrs. D. G. Loomis & Sons for $3695, and the work was completed and the church rededicated on the 10th of December in the presence of a large congregation, and of almost all the clergy of the District. In the morning the sermon was preached by the Venerable Archdeacon Roe, and in the evening by the Bishop. There were two celebrations of the Holy Communion, the second fully choral, the total number of communicants one hundred and eleven (111).

No sooner was the work accomplished than the Rector took up the idea of a new Church Hall, the one in use being wholly inadequate to the necessities of the congregation, and on the 30th of May, 1899, steps were taken in that direction at a special meeting of the Vestry called for that purpose. At this meeting nearly $600 was subscribed; before the 12th of June this was increased to $810.70, and at a meeting held on that date Mrs. Scarth was appointed a committee with power to add, to canvass the Parish, with the result that by the 24th of July she was able to report that subscriptions were promised to the amount of $1510.25, and the contract was let to Joncas, his being the lowest tender. The building was finished and accepted by the first of December. All the subscriptions with the exception of four trifling ones were duly paid. The Hall has been propery furnished, supplied with double windows and

porch. Everything has been paid for and thanks to the Guild there is enough money on hand to wipe out the small debt remaining on the building, which will be done in a few days. The Guild owns besides their sewing machine, a handsome piano, which greatly aid the members in their efforts to promote kindly church fellowship and Christian feeling.

I have endeavored to sketch in outline the external history of Lennoxville Church, from the beginning to the present time, and feel how imperfectly it is done ; partly because of the scanty records that have been preserved, and more especially from my having attempted a task beyond my powers. Looking back over the forty-four years of my incumbency, I with a heart full of the deepest thankfulness can and do say *Laus Deo.* For surely it is because it is His cause, and His mighty hand has been over us, that we have been kept, and guided through many a chance and change ; and that we stand to-day out of debt, free from all cumberances, with a beautiful well appointed church and a valuable church property and a united congregation. It is He that put it into the hearts of His people that they worked willingly.

" Not unto us, not unto us O Lord, but unto Thy Name give the praise, for Thy loving mercy and for Thy Truth's sake."

L'ENVOI.

Here, then, ends the writer's attempt to portray the life and character of this 'good and faithful servant.' And however far the portraiture may fall short of his ideal, the writer may claim for it one thing which imparts to it intrinsic value, and that is, the two papers from the pen of Dr. Scarth himself setting before us his own view of what he had done in his life, as a Priest of the Church, in a Church Parish for nearly half a century. These papers are printed exactly as they were written; and in them Canon Scarth opens up his heart to his brethren with little if any reserve.

On the day of the dear Canon's decease, the writer received among many expressions of sympathy, a truly remarkable letter from one well able to judge, describing the effect of Dr. Scarth's reverent voice and manner in conducting Divine Service—"There was no theatrical manner, or over emphasis, —but a recognition of God's presence that overcame all else." Proceeding to speak of the Canon's Sermons, the writer of this beautiful letter says,—"in his sermons also all was indeed quiet and simple; but there was a pathos and a piety that made themselves felt; and all the worship was made and seen to centre in the weekly Holy Communion, of which nearly the whole congregation were partakers."

To revert for a moment to his sermons, —they certainly were quiet and simple as could be; but at the same time, his calm and confident exhortations to the upholding of the Faith and the practice of the Gospel precepts in every day life were to us most convincing. It was in this way, as it seems to us, that Dr. Scarth's preaching had its evident influence."

But I must close, much as one might add.

His tenderness of heart was conspicuous. He could not read the more pathetic passages of Scripture or of our own poets without tears. The writer remembers striking instances of this. But after all, it was his sincerity and simplicity which gave his words the convincing power they had. His speeches in the Synod and the Church Society, always short, were usually convincing. His influence in his parish increased as time went on. Even the careless and irreligious, who boasted that they could live without Mr. Scarth's religion, found that they could not die without it, and almost invariably sent for him to baptize them on their death beds.

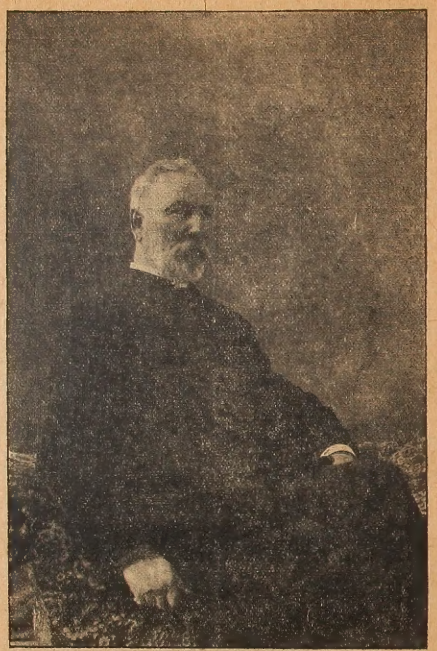
"Mark the perfect man, and behold the upright for the end of that man is peace."

Richmond, St. Barnabas Day, 1904. H. R.

Death of Rev. Canon Scarth.

Highly Respected and Beloved Rector of St. George's, Lennoxville, Passed Away This Morning.

There passed away this morning at the Rectory in Lennoxville, at 9.42, Rev. Archibald Campbell Scarth, D. C. L., Rector of St. George's church, Lennoxville, and Canon of the Diocese of Quebec.



LATE CANON A. C. SCARTH, D.C.L.

For over forty years he has been the clergyman of St. George's church, and endeared himself to all with whom he came in contact.

Dr. Scarth was born in the north of Scotland a little over 70 years ago and came to this country about 1854. He at first went to Ontario, but afterwards returned to Bishop's College, Lennoxville, and took the Divinity Course. After graduating he was for two years stationed at West Farnham. In 1860 he was appointed curate to Rev. Mr. Doolittle, for St. George's parish, and a few years later became rector. He was the longest acting clergyman in the Quebec diocese.

Dr. Scarth leaves a widow, three sons, Harry, Ashley and Percy, and one daughter, Mrs. Wm. Morris.

The funeral will take place at St. George's church, Lennoxville on Friday, March 18th, at 3 p.m.

MEMORIALS TO MRS. SCARTH.

Many of her friends will be interested to hear that two beautiful stained glass windows have recently been placed in St. George's Church, Lennoxville, in remembrance of Mrs. Scarth. One, donated by her sons, to the memory of their parents, represents Our Savior blessing with His sacred presence the home of Martha and Mary and Lazarus; the other is erected by Mrs. Scarth's friends in Lennoxville and elsewhere, and the subject is the appearance of Christ to Mary Magdalene on Easter morning. The inscriptions are as follows: To the Glory of God in loving memory of Rev. Archibald Campbell Scarth, Canon of the Cathedral of Quebec, and Rector of Lennoxville for forty-five years, and to his wife, Julia Agnes Paddon, erected by their sons, Harry and Ashley." Text—"Mary hath chosen that better part." The second window—"To the Glory of God and in thankful remembrance of Agnes, wife of Rev. Canon Scarth, who entered into rest on the fourteenth day of September 1918, this window was erected by her friends." Text—"I ascend to My Father and to your Father."

The Bishop will be asked to dedicate these windows during his next visit to Lennoxville, when it is hoped as many as possible of those interested will be present. The love and esteem in which Mrs. Scarth was held by all who knew her were evidenced by the enthusiastic and generous response to the suggestion that she should be thus fittingly memorialized, proving that a life spent in the service of others is never spent in vain, and that her memory will not be obliterated with the flight of years.

THE LATE MRS. SCARTH, LENNOXVILLE.

The passing of Mrs. Scarth recalls so many reminiscences of her and incidents connected with her life, a life spent entirely in the service of others, that one cannot refrain from paying some tribute, however inadequate, to the memory of her who was so dear to all who had the privilege of knowing her, and who was indeed, as some one who knew and loved her, aptly put it—"A mother to the whole community." That charm of manner and personality which she possessed to such a marked degree and which on all hearts was but the outward expression of an inner life whose moving principle was that of service to God and to her fellow-creatures, and an intense and vital interest in humanity and its needs.

Such a type is only too rare and the deepest sympathy goes out to her family,—those who knew and loved her best, in their sorrow, and all Lennoxville mourns with them the loss that each feels to be a personal one, of her who never failed to sympathize alike with the joys and sorrows of those around her, from the greatest to the least. Though all who have come in contact with Mrs. Scarth since she was called upon like so many mothers, to suffer the loss of a dearly loved son in the cause of King and Country, have marvelled at the heroism with which that tender heart concealed its own pain rather than cast a gloom over its surroundings.

Surely then, it is not mete that we should think only of ourselves and our grief for one who was so essentially unselfish, but let us endeavor to follow her noble example and rejoice that Christ's good and faithful servant "has been re-united with so many of those she loved here, and has, with them, "entered into the joy of her Lord."

The Late Canon Scarth.

Archibald Campbell Scarth, whose death took place on Wednesday, was born at Binscarth in the Island or Orkney, on 25th November, 1833, and was descended on both his father's and mother's sides from the Royal House of Stuart. His father having died when he was an infant, he was educated by his uncle Robert Scarth, who was the principal owner of the Island. He was named after his mother's brother, Colonel Archibald Campbell, who distinguished himself greatly under the Duke of Wellington in the Peninsular War.

Coming to Canada when still only a lad, he first went to Ontario, thence he was drawn to Bishop's College when he graduated, and with the fortunes of which he was intimately associated during the rest of his life.

He was consecrated deacon in 1857, took charge of the parish of West Farnham and Abbotsford as it was then called, until the 7th April, 1859, when he was appointed by the Bishop to be assistant minister at Lennoxville to Mr. Doolittle, and in 1862 became rector there.

He was named by the Bishops of Quebec and Montreal in 1867 to be Professor of Ecclesiastical History in Bishop's College and also in the same year became a member of the Council there, which office he held until his death.

Later on he received the honorary degree of D.C.L. from that institution and for the past 43 years has been a Canon in the cathedral at Quebec. Dr. Scarth has been for many years the chairman of the School Commission of Lennoxville.

He was twice married first to Harriet Bellew; his second wife being Agnes Julia Haddon by whom he is survived. He leaves three sons, the oldest of whom, Harry, is in the Eastern Townships Bank, and the two younger boys are at Bishop's College School, and one daughter, who is married to Wm. Morris, K. C., of Sherbrooke.

The interment took place in Malvern Cemetery this afternoon, and was attended by a very large number of the clergy from the parishes in the vicinity and by a great number of the laity of this city and Lennoxville.

MRS. SCARTH, LENNOXVILLE.

A notice in the Record of Saturday, 14th September, announcing the death of Julia Agnes Paddon, widow of the Rev. A. C. Scarth, sent a note of the deepest regret and sorrow into the hearts of the people of Lennoxville, and indeed was echoed far beyond its limits, in all parts of the Diocese of Quebec.

Born in Sompton, 23rd February, 1851, she passed her early girlhood there. Afterwards Mr. Paddon removed his family to Lennoxville and eventually bought a farm property and built the house known as "Uplands," which has remained in the possession of the family since, and where Mrs. Scarth died.

Miss Agnes Paddon in 1878 became the wife of the Rev. Canon Scarth, D.D., D.C.L., Four sons were born to them: H. A. C. Scarth, now manager of the Bank of Commerce in Magog; Cecil, who died in infancy; Ashley H., of Rock Island, and James Arnold Percival, Company Sergeant-Major, 5th C.M.R., who was killed at Ypres, 2nd June, 1916.

After living at the Rectory for a time, Dr. and Mrs. Scarth moved to "Uplands." Dr. Scarth died there in 1904, having completed a term of 45 years as rector of the parish. The older citizens of Lennoxville will remember how daily Dr. and Mrs. Scarth were to be seen driving to visit their parishioners, many of whom were country people. They were the friends and advisers of all, and the hospitable entertainers of the diocesan clergy and other officials who were called to Lennoxville in the early days of the Bishop's College and School.

Mrs. Scarth would have been a leader and organizer of useful work at any time and in any place; as the wife of the Rector of St. George's, it would be difficult to recall any single activity in connection with the church but what owed to her much of its success. Choir, Sunday School, Guild and W.A. record her name on their membership in some important capacity, and of late years, since the war has called for so much additional effort on the part of our women, Mrs. Scarth, as president of the local Patriotic Association, has been unremitting in personal effort, so much so that her short illness and it fatal ending have been due in some measure to over-strain.

The funeral, on Monday, 16th inst., at St. George's Church, was largely attended by Lennoxville and Sherbrooke citizens, many of the clergy of the diocese, however, being detained in Toronto at the General Synod. The service was taken by the Rector, Rev. R. W. E. Wright, assisted by the Rev. Mr. Burt, and a full choir rendered the hymns, "Rock of Ages," and "Now the Laborer's Task is O'er," the interment being in the family lot at Malvern Cemetery. The bearers were Messrs. C. S. White, C. F. Wiggett, S. L. Spafford, W. H. Abbott, J. H. McKindsey and Gordon Lynch. The mourners, two sons, H. A. C. Scarth and Ashley Scarth, William Morris, K.C., and Aylmer Morris, the Rev. G. H. Parker and Edmund Parker, Dr. J. B. Winder and A. T. Speid.

Beautiful floral offerings decorated the casket, including a wreath from the Ascot Lodge of Masons, one from the Bank of Commerce at Rock Island, crosses from the Bank of Commerce at Magog, from the Lennoxville Patriotic Association and the Red Cross Society; sheaves of flowers from St. George's Guild, the Homemakers' Club and the Knitting Club, and numerous other offerings from the family and from loving friends.

Mrs. Scarth is survived by her two sons above-mentioned, a step-daughter, the wife of William Morris, K.C.; grandson, Aylmer Marris, and a granddaughter, Monica Morris; two grandsons, Campbell and Ian, and one granddaughter, Virginia, children of Mr. H. A. C. Scarth. There survive also three brothers, J. A. Paddon, manager of the Bank of Montreal at St. John's, Nfld.; H. A. Paddon and H. M. Paddon, of Chicago, and a sister, Mrs. Molson, of Lennoxville.

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